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Pearce Beaver said there was questioning as to whether RES or William Temple wrote the JERUSALEM REPORT and he asked me if I had any clue to this puzzle in Rob's notes or diaries.

These are Jerusalem Council of 1928 notebooks I and II: may have some clue in them but I have not been able to find it. With the abbreviations and proper names, it's not very easy to read. Perhaps with more time I could discipher them. But the last thing father wanted for anything was credit - all that mattered to him was to get the right thing done.

FRS

March 9, 1956

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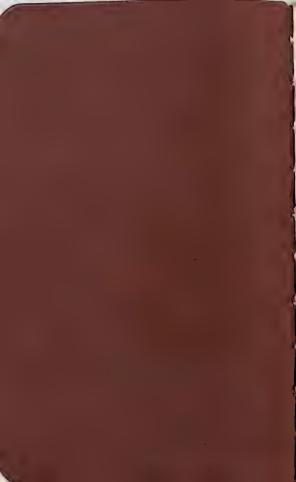


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The Fourth Church

"To Provoke unto Love and to Good Works." -- Heb. 10:24

Vol. 8

NOVEMBER, 1919

No. 11

THANKSGIVING

By John Timothy Stone

Thanksgiving is the outward expression of gratitude; gratitude is the heart, Thanksgiving the hand and voice. We give thanks because we are grateful. Thanksgiving day comes down to us with all its warm and sacred associations from an historic past associated with faith in God, faith in man and loyalty to the nation. Last year we felt the thrill of a newborn gratitude, for this annual day came when we were still under the spell of a recently declared peace. Now after a year of mature judgment and faithful effort, we realize with clearer understanding the meaning of the great war and the responsibility which the Armistice placed upon us as a Nation. But we are not living in days of calm and quiet even if the times of peace have come. We find ourselves confronted and engulfed with all kinds of social and economic questions both national and international.

Are we, then, to be discouraged and turn from Thanksgiving Day as if it were a mere holiday upon the calendar, a formal repetition caused by the custom of the past, declared by our President? A day conforming simply to tradition which we must of necessity celebrate in a perfunctory way? No! It means more. We are thankful for our faith in God, for the very problems that force us to reliance upon Him, for strength of character to face hard and trying difficulties, for our expectation of hope and the confidence of love and a strong and vital faith. As we meet together on Thanksgiving morning in our annual church service, we always feel, I am sure, something of a gratitude for our homes and for friendship, as well as for our nation and citizenship. Let us unify these two great influences in human life, that our homes may count for country, that our friendship may stand for a fairer citizenship, and that all may center in the church of Christ on Thanksgiving Day in a genuine gratitude

which may beget a universal thanksgiving and praise and bequeath to our children our faith in an overruling Providence.

The first anniversary of the Armistice was observed in the church Tuesday evening, November 11th, by a special service under the auspices of the Young Women's Club. Dr. Stone spoke on the blessings which had come to us in our nation's participation in the great conflict and in the spirit of those who served. In the course of his address he read the following:

TE DEUM LAUDAMUS By George Harvey

(Published in the North American Review's War Weekly.)

Thanks and praise to Almighty God, who of His great mercy has shown salvation to this republic and to all nations!

Thanks and praise to Belgium, the hero nation, who at the cost of her own martyrdom stood steadfast at Liege!

Thanks and praise to France, who for four long, weary years dammed back the tide of Hunnish barbarism with a rampart of the bodies of her glorious sons!

Thanks and praise to Britain, who made at Ypres a new Thermopylae, and who for four long, weary years made all earth's seas a greater Marathon!

Thanks and praise to Italy the renascent; to Japan the newly risen; to Serbia, to Portugal and Greece, to Brazil and Cuba, blazing the way of Latin-America into the council chamber of the world, and to every nation, great or small, that stood for freedom!

Thanks and praise to the people who were not yet free nations—Poles, Czechs, Slavs, Jews, and who not else—who from their bondage struck with fettered hands brave blows for freedom and humanity!

Thanks and praise to the sons and daughters of this republic, who gave their all to guard its rights and freedom and to aid all neighbor nations to win a like estate!

Thanks and praise and everlasting glory to Almighty God, who, of His infinite mercy, hath brought salvation to this republic and to all nations of mankind.

THE FOURTH CHURCH

A SELF EXAMINATION FOR FATHERS AND MOTHERS AND CHRISTIAN WORKERS

- Are all of my growing children in our Bible School? Why not?
- Have I ever visited our school? Do I know its curriculum? Or what it is trying to do?
- Do I know anything about the aim and method of modern Sunday School work, or am I still judging from impressions formed in my childhood?
- 4. Do I realize that the Bible School is at present a necessary link in the education of my children, supplied by no other agency?
- 5. Do I appreciate the difficulties under which the Bible School does its work, viz. voluntary attendance, and voluntary instruction? Have I given the Bible School credit for what it has accomplshed in the face of these difficulties?
- 6. Is my own attitude toward our school such that my children, through me, respect it?
- 7. Have I placed the Bible School upon at least as high a plane as my children's dancing school, or music lessons, in requiring prompt and regular attendance, and conscientious preparation? Am I ready to give it equal chance with the day school?
- Have I ever talked with the Director and officers about the possible improvement and the work of the school in so far as my own children are concerned?
- 9. Am I personally acquainted with my children's teacher? Have I ever met that teacher in my own home? Have I ever conferred with the teacher about my children's work; or given thanks for faithful service, voluntarily rendered? Have I ever

- criticized that teacher before my children, or to myself? Have I ever inquired how I might help?
- 10. Am I really convinced that I have graduated from the Bible School myself, and need no longer study the Bible or the Faith?
- Do I study the Sunday School lessons with my boys and encourage them to think it a manly thing to know and love their Bible?
- 12. Have I encouraged my children to feel that the Bible School is enough, and that it takes the place of the church service?
- 13. Am I personally helping to make my home and our school such places of religious nurture that my children, naturally and gladly, will confess Jesus Christ, and be eager to take their place in the fellowship and service of His Church?

* * * Selected.

The Sunday School is the Bible-studyingand-teaching service of the church.

Perhaps never before have we experienced in the Fourth Church such a hearty bond of co-operation upon the part of every one as is felt at this time.

A strong organization of teachers and leaders banded together in absolute harmony for the promotion of God's word: and earnest boys and girls, men and women, faithful in attendance, eager to know more about Him, find in this service that which helps to strengthen and uplift.

A survey of our church membership shows that there are some families whose boys and girls are not attending our Bible School. This ought not to be on the part of any living within a reasonable distance from the church.

A WORLD WAKING TO ITS NEED

(From the Continent)

On August 28 Richard H. Edmonds of Baltimore, editor of The Manufacturers' Record, published in his journal an editorial entitled "Am I My Brother's Keeper?" On September 2 Roger W. Babson of Boston, in Babson's Barometer Letter to Merchants, Bankers and Investors, published an editorial entitled "The Need of the Hour." Each, to give testimony to the profound personal conviction with which he wrote, attached his own individual signature to the utterance of his periodical. Anybody acquainted with American business life knows that there are no two men in the country whose opinions carry more weight with commercial leaders than Mr. Babson and Mr. Edmonds. Both are men who think a lot before they speak at all. And it signifies a great deal which should make other men think, that at the same moment in the beginning of the present active business season these two keen business observers felt independently that this country of ours requires before anything else a reminder of the values of religion—a message customarily associated with the pulpit rather than commercial journalism.

The meat of their thought and appeal as well as the impressive identity of their convictions can best be shown by parallel quotations from the two editorials:

THE FOURTH CHURCH

EDMONDS

Above all else this country needs a nation-wide revival of old-fashioned prayer meeting religion-a religion that makes men realize that if there is a heaven, there must also of necessity be a hell-a religion that makes a man realize that every act is re-corded on his own conscience and that though it may slumber it can never die-a religion that makes an employer understand that if he is unfair to his employes and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber-a religion that makes an employe know that if he does not give full and efficient service, he too is a robber-a religion that makes a man realize that by driving too hard a bargain with his servant, his emplove, his merchant, he can be just as much a profiteer as the seller or producer who swindles by false weight, false packing or false charges—a religion that will teach church members to contribute to the extent of their ability to the support of religion and that compels them to recognize that if they are paying their pastor less than a living salary, they are robbing God and man alike.

In short we need a revival of religion which will make every han and woman strive in every act of life to do that which on the great judgment day they will wish that they had done, as with soul uncovered they stand before the judgment seat of the Eternal.

In the golden rule followed in the fullness of the spirit of this kind of religion, there would be found a solution for every business trouble; there would be created friendship between employer and employe; capital and labor would work in harmony and with efficiency, with efficiency for the capital and efficiency for the labor, with profit to both.

It is not merely in the chanting of hymns here or in the world to come, but it is in the recognition and full application by rich and poor, by learned and unlearned, that each is indeed his brother's keeper, and we can bring this country and the world back to safety. A nation-wide acceptance of this, the only true religion in action, would bring business peace and world peace where there is now turmoil, and men would then cease to seek to gain their ends by lawless immorality.

BABSON

The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere—from the halls of Congress to the factories, mines and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring or a body without the breath of life. The trouble today is that we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world, but unless the eggs have the germ of life in them, all our efforts are of no avail.

The solving of the labor situation is wholly a question of religion. The wageworker will never be satisfied with higher wages and shorter hours any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy any one and never will. Satisfaction and contentment are matters of religion. Communities and industries where right motives are paramount, have no serious labor troubles.

When both employer and wage-worker honestly believe that we are here in this world to serve others, the labor problem will be solved; but not until then. We employers should learn to give up and labor should wake up. However neither of us will do it except as we are actuated by religious motives. We all need a new outlook on life, a new political policy, a new industrial policy and a new social policy. The old politics founded on fear and striving only for protection has fulfilled its usefulness. We need a new politics based on faith and striving for production.

Meanwhile what is happening to our churches? They are going to seed. The ministers are paid starvation wages and the whole church industry lacks pep and imagination. And yet the church is the only organization in existence for generating right motives in man. Schools develop intellect, theaters and novels foster passion, but the church is the sole organization which develops those good motives of love, sympathy, hope and inspiration on which the industrial salvation of the world depends. But that organization is asleep, and other agencies which develop hate, jealousy, and fear are running rampant.

Can any Christian, layman or minister, read words like these with quiet pulse? Think what they mean. For one weary generation after another the church has been lamenting the difficulties of forcing religion on an indifferent or contemptuous world. It has been telling the world that men's biggest necessity is religion, and the world scoffed. But today the world is in trouble—struggling with a surge of rising troubles dismayingly multiplied. And what men scorned before they are suddenly convinced of. The world today sees it is true that the biggest necessity is religion. And it is turning to the church to demand it. It asks the church for guidance to it.

And what has the church to say? What is it going to do? Can it measure equal to the call? Can it vindicate itself from the complaint of even its well-wishers that it is asleep? What a challenge! What a chance! God help us!

NEW ERA-HOME MISSIONS

Budget of Presbyterians, \$1,709,415, Fiscal Year Ending March 31, 1920.

Laurel Hospital

"One of the outstanding events of the year has been the practical completion of the Laurel Hospital at White Rock, North Carolina. Three years ago the construction of the hospital was begun. It has been practically completed without any debt and without burdening the ordinary sources of income of the Board of Home Missions. This splendid building will provide ample facilities for medical work, not only for the whole of the Laurel region, but to a considerable extent for all of Madison County. It becomes an important unit in the model mountain mission station which the Board is developing at White Rock, which includes, besides the hospital, a church with a resident pastor, an experiment farm, a Folk school enterprise just beginning, a public health work and many other undertakings along the line of community welfare."

Jewish Evangelization

"Work has finally been begun at Bethany Church, Newark, where the Board, in coperation with the Presbytery of Newark, is to maintain a mission for Jewish evangelization. Plans have been drawn for an adequate neighborhood house, but until the funds are secured for its erection the work will be carried on in the old Bethany Church building. There is a staff of four resident workers who at the outset will take over the various activities for children, and then will broaden the work as fast as circumstances permit."

Mexico

"One of the most heartening events in the Home Mission field has been the great success, since the first of the year, which has attended a series of evangelistic services held among our Mexican churches in the Southwest, particularly in the Presbytery of Pueblo. More than 300 additions on confession of faith have been reported to date as a result of these meetings, with more to follow. Dr. McLean is exceedingly hopeful of the possibilities of reaching this Mexican population and of building up the local Mexican churches. This whole field of the Board's work has been undermanned and is handicapped by wretchedly poor equipment, there not being a single adequate building throughout the whole field. But wherever it has been possible to locate properly prepared and properly supported ministers, the results have been immediate and gratifying."

Work in Lumber Camps

"There are probably 600,000 men engaged in the lumber industry in the United States in the camps and mills. . . . In Wash-

ington, Oregon, and Idaho at least 150,000 lumbermen are at work. . . . "

"Practically the only religious work done in the camps in the whole history of that industry has been done by the Presbyterian Church . . . "

"One interesting proposal has just come to the Presbyterian Board of Home Missions from Rev. T. H. Simpson, formerly pastor at Aberdeen, Washington, now an industrial chaplain in a spruce camp in that state. He proposes that there should be secured at once at least fifty industrial chaplains for that industry in the Northwest. These industrial chaplains would have the same function in the industrial army that the regular army chaplains have. They could be the connecting link between employer and employee, having access equally to both, deal with all problems affecting the welfare of the men, and, of course, be directly charged with their religious oversight. This proposal has received excellent support and the Board has received copies of letters from two great lumber journals in the Northwest heartily seconding the proposal."

"Entirely aside from the emergency caused by the war, the time has come for the Presbyterian Church to fulfill its responsibility for the lumber industry in a much more statesmanlike and thoroughgoing fashion.

"Two letters received illustrate this point. One is from a lumber camp missionary of the Board. Describing his territory, with due account for the migratory disposition of the average lumberjack, and constant labor turnover in the camps, he estimates that to cover his field he would have to reach from 25,000 to 30,000 men during a year, and yet he has by no means the most extended or populous territory among our force of lumber camp evangelists.

"The other letter is from a member of the Board in Washington, regarding a proposal of the Presbytery of Seattle to open up new work in Clallam County, Washington, where the United States has financed and is running several logging camps. Here is a large field with no minister within forty or fifty miles. A town for 3,000 people is being laid out, which will be the center of a half-dozen logging camps. There is no missionary at work here.

"The shift in the lumber business is centering more and more in the mill towns. The mill town will be fed by a varying number of camps. While the camps may be portable or temporary, the mill town may be relatively permanent. Foreigners have come into the camps requiring industrial work. A proposal now before the Board is to make its lumber camp work center in these mill towns, with settled pastors properly equipped. We estimate that there are at least thirty-six points in twenty-six Presbyteries where work of this character should be taken up at once.

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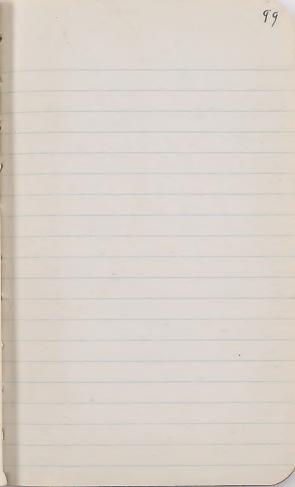
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